1: Roth--172 [2]
116, 144, 163, 177

(No date) 1890

Tasmanians

"The well-known views of Strzelecki with regard to certain supposed facts in reproduction were controverted by Lieut. M. C. Friend, who has recorded two instances upsetting Strzelecki's arguments. In one case 'a black woman named Sarah, who had formerly four half-caste children by a sealer with whom she lived, has had since her abode in Flinders Island, where she married a man of her own race, three black children, two of whom are still alive. The other, a black woman named Harriet, who had formerly, by a white man with whom she lived, two half-caste children, and has had since her marriage with a black man, a fine healthy black infant, who is still living' (Tasm. Journal, III. pp. 241-242). It may not be out of place to note here Jeffreys' statement that the first child borne by a native woman to a white man in Van Diemen's Land, 'was like all the other children since produced by an intercourse between the natives and the Europeans, remarkably handsome, of a light copper colour, with rosy cheeks, large black eyse, the whites of which are tinged with blue, and long well-formed eye-lashes, with the teeth uncommonly white and the limbs, admirably formed' (p. 123)."

1: Roth--213
116, 144

(No date) 1890

Tasmanians

"Having now discussed the various points connected with the osteology of the Tasmanians as far as materials will permit, there remains to be considered the relations of the Tasmanians to other races. Throughout the previous pages references have been made to the Australians, Andamanese, New Caledonians and other races resembling the Tasmanians in one or more respects, in order to ascertain generally the relationship between their various physical characters, so as to be able to form some conclusions regarding the stock from which the Tasmanians are descended. The want of material from various islands in the Australasian and Pacific Archipelagos which still exists is a serious drawback to being able to study the Tasmanians to most advantage."

"The race to which the Tasmanians might naturally be thought most allied from their geographical position is the Australian, but many points in the physical characters of the two races are so totally unlike as to render this relationship problematical. Topinard and the others have tried to show that there is a woolly-haired race in Australia as well as the type familiar to us with straight or wavy hair. Most authorities agree in regarding the Australians as a homogeneous race peculiar only to Australia, not showing affinities to any of the populations of the neighbouring islands. In some respects the Tasmanians resemble very closely the Negrito race, not only in the character of their hair, but in some of their osteological characters. Their relationship to the Polynesians, though suggested, has not received much support. The Melanesian race has by many persons been claimed as that to which the Tasmanians are most nearly allied, and many of their physical characters support this hypothesis. Unfortunately, the material at our disposal for an exhaustive study of the Melanesians from the various groups of islands is very limited, and indeed insufficient for an adequate determination of the question, the best represented being the New Caledonians; they are, however, probably tinged with Polynesian blood to some extent. From the osteological characters and those of the hair, skin, etc., it appears as if the Tasmanians were most allied to the Negrito and Melanesian types. In any case the Tasmanians have remained for a long period isolated from other races, as evidenced by the uniformity of their osteological characters. It may seem

somewhat difficult to relate the Tasmanians to the two races just named so far separated under the present existing [214] geographical distribution of land and water. The Negritos appear to have been much more widely spread than at present, and give every evidence of being a very primitive type; so that, as Flower has suggested, they may be the primitive stock from which the Melanesians on the one hand and the African Negros on the other have been derived. Such an hypothesis of the relationship of the Negrito to the Melanesian would explain perhaps the similarity of physical characters found to exist between these races and the Tasmanians. Should this be the case, the Tasmanians would, like the Andamanese, be the remnants of a primitive stock from which the other Melanesians have sprung."

1: Roth--216
116, 144, 174

(No date) 1890 . Tasmanians

"A great deal has been written about the origin of the Tasmanians, but we seem still to be a long way off from definitely settling the question of the origin of this lost race. As there have been many writers of eminence who have interested themselves in this subject, it will not be out of place here to give a recapitulation of their views. In this recapitulation the views of early writers and explorers have not been included, for the reason that they are mostly guesses based on erroneous or quite insufficient knowledge, nor do they in any way help us in the inquiry."

"M. Topinard, writing in November and December, 1869 (Mem. Soc. d'Anth. vol. iii. p. 322), and in summarizing his study of the crania of the Tasmanians, stated that the skulls of Australians and Tasmanians examined by him differed considerably, and he gave it as his opinion that these two peoples were distinct races. He then made comparisons with other peoples, and said (p. 323) the black New Caledonians are not closely allied to the Tasmanians, but are closely allied with the Australians, and on p. 324 that amongst the Australians and New Caledonians the face resembles the Tasmanians, whilst amongst the Polynesians of Tahiti and the Marquesas it is the skull which resembles that of the Tasmanians. He places (p. 325) the Tasmanians between the Australians, New Caledonians, New Hebrideans, Torres Islanders and natives of Papua generally on the one hand, and between the New Zealanders, Tahitians and Northern Polynesians on the other. His general summary is (p. 326), that if there are certain reasons for considering the Tasmanians to be the remains of an autochthonous race, originally pure and very distinct from those who surrounded them, there are equally valid reasons for considering them to be of multiple origin; in the latter case they would be the fixed product of a cross between the black autbchthonous race and of one of the invading groups of the great Polynesian family. Although M. Topinard did not publish his paper until the end of 1869, it was [217] really written two years previously, and he appears to have

communicated his views to Mr. Bonwick. In so far as I am able to understand Mr. Bonwick, he considers the whole of Eastern Australia to have been originally peopled by the late Tasmanians as an autochthonous race which was exterminated by the invading Australians, who, however, not having the means to invade New Guinea, New Caledonia or Tasmania, has left us the aboriginal races in these islands (Journ. Ethn. Soc. vol. ii. N.S. 1870, p. 121)."

"Prof. Huxley (ibid. pp. 130-131), while pointing out that the type of Australian man is quite distinct from that of the Tasmanian, considered it 'physically impossible that the Tasmanian could have come from Australia, and apparently the only way of accounting for the presence of the Tasmanian was to assume his migration from New Caledonia and the neighbouring islands. It would appear that at one time a low Negrito type spread eastwards and reached Tasmania, not by means of direct and uninterrupted land communication between New Caledonia and Tasmania, but rather by means of broken land in the form of a chain of islands now submerged, similar to that which at present extends between New Caledonia and New Guinea.' In a later paper, 'On the Geographical Distribution of the Chief Modifications of Mankind' (ibid. p. 404), Prof. Huxley classifies the Tasmanians as one of the group belonging to the Negroid type and to which the name Negrito is given. His words are:

'In the Andaman Islands, in the Peninsula of Malacca, in the Philippines, in the islands which stretch from Wallace's line eastward and southward, nearly parallel with the east coast of Australia, to New Caledonia, and, finally, in Tasmania, men with dark skins and woolly hair occur who constitute a special modification of the Negroid type--the Negritos. Only the Andamans have presented skulls approaching or exceeding an index of 80; all the other Negritos, the crania of which have been examined, are dolichocephalic,

But the skulls of the eastern and southern Negritos present, as I have mentioned, (1) a remarkable approximation to the Australioid type, and differ notably from the ordinary African Negroes in the great brow ridges and in the pentagonal norma occipitalis. The best known and most typical of these eastern Negritos are the inhabitants of Tasmania and of New Caledonia, and those of the islands of Torres Straits and of New Guinea. In [218] the outlying islands to the eastward, especially in the Feejees, the Negritos have certainly undergone considerable intermixture with the Polynesians; and it seems probable that a similar crossing with Malays may have occurred in New Guinea.'"

"1. 'No skulls are, in general, so easily recognizable as fair examples of those of the Australians, though those of their nearest neighbours, the inhabitants of the Negrito Islands, are frequently hardly distinguishable from them.'"

1: Roth--218
116, 144, 174

(No date) 1890

Tasmanians

"Professor Flower, writing in 1878, and after a general comparison of the Tasmanians with the Australians, says:

'The view, then, that I am most inclined to adopt of the origin of the Tasmanians is that they are derived from the same stock as the Papuans or Melanesians; that they reached Van Diemen's Land, by way of Australia, long anterior to the commencement of the comparatively high civilization of those portions of the race still inhabiting New Guinea and the adjacent islands, and also anterior to the advent in Australia of the existing native race, characterized by their straight hair and by the possession of such weapons as the boomerang, throwing-stick, and shield, quite unknown to the Tasmanians. But these speculations on the relations, history, and migrations of the people who inhabit South-Eastern Asia and Australia, require for their confirmation far more minute examination and comparison of their languages, customs, beliefs, and as I think, most important of all, their physical characters, than has yet been bestowed upon them.'"

1: Roth--218 [2] (No date) 1890 Tasmanians
116, 144

"Prof. Fried. Müller (II. p. 1882), without actually stating that the Tasmanians are allied to the Australians, or even showing that any analogy exists between these two, classifies the Tasmanians under the heading of Australian races. He calls the Australians smooth, straight-haired (straff-shlichthaarig) races. (1) He ignores altogether that the Tasmanians were a pronounced woolly-haired race."

"1. All the natives of the Queensland coast lands with whom I came into contact had smooth curly hair, and they--their children more especially--reminded me forcibly of some of the Indian coolie immigrants I had previously seen in British Guiana. --H. L. R."

1: Roth--218-220 (No date) 1890 Tasmanians
116, 144

"Messrs. De Quatrefages and Hamy state (p. 238): 'From whatever point we may look at it, the Tasmanian race presents such very special characteristics that it is quite impossible to discover any well-defined affinities (affinités étroites) with any other existing human race. Placed in certain respects between the groups studied above [the Negritos and the Negrito-Papuans] and those to be studied next [the Papuans], it detaches itself completely from both, and the anthropologist who studies it with attention soon convinces himself that from among the negro races it forms quite a division to itself. It is, however, less remote from the races we just studied [220] [Negritos and Negrito-Papuans] than from those we are about to study [Papuans].'"

"In a later publication M. De Quatrefages (Introduction à l'Etude des Races Humaines, Paris, 1889, p. 343) again places the Tasmanians between the Negrito-Papuans and the Papuans, but he also enlarges considerably against his previous view by giving a very definite opinion as to the relationship between the Tasmanians and other races. He says (ibid, p. 364): 'All philologists who have studied the Tasmanian language have described therein grammatical affinities which connect them with those of Australia. M. Maury unites them both in one family; M. Jukes recognises still closer relationship between the languages of Tasmania and of New Caledonia--an opinion agreeing with that of Mr. Logan. These results throw some light on the ancient past of this unhappy race. They permit of an insight into the ancient relationships between these various groups, and seem to indicate the route taken by the Tasmanian race in reaching the island where it was to develop and to extinguish itself. Moreover, they justify the conjecture I am about to make regarding the Australians.' . . . He then goes on to point out that in Australia there are two distinct types, which he calls Australians proper and Australians néanderthaloïdes--a small group occupying the country about Adelaide, and having among other characteristics hair which closely resembles the woolly hair of the negro; and he points out that the existence of this small group is analogous to similar grouping found among the Dravidians. 'This fact [of the presuming that true negroes formerly occupied the

whole or a part of Australia; that they were invaded by a black race with straight hair; and that it is to a blood mixing that the differences in the hair must be attributed. It is very probable that the Tasmanians furnished this negritic element. Their former existence in Australia has nothing about it which may not be very natural, and their facial characteristics occasionally approximate closely enough to those of the Australians to allow of the probability of this hypothesis. An examination of the skulls of Australians with woolly hair from the southern tribes would probably solve the question. Finally, if my conjecture be well founded, we must admit that the crossing must have taken place at a very remote period, and that the woolly hair could only reappear more or less modified by atavistic phenomena' (pp. 368-369)."

1: Roth--220-221 (No date) 1890 Tasmanians
116, 144, 174

"Dr. Garson says: 'From the osteological characters, and those [221] of the hair, skin, etc., it appears as if the Tasmanians were most allied to the Negrito and Melanesian types. In any case the Tasmanians have remained for a long period isolated from other races, as evidenced by the uniformity of their osteological characters. It may seem somewhat difficult to relate the Tasmanians to the two races just named so far separated under the present existing geographical distribution of land and water. The Negritos appear to have been much more widely spread than at present, and give every evidence of being a very primitive type; so that, as Flower has suggested, they may be the primitive stock from which the Melanesians on the one hand and the African Negros on the other have been derived. Such an hypothesis of the relationship of the Negrito to the Melanesian would explain perhaps the similarity of physical characters found to exist between these races and the Tasmanians. Should this be the case, the Tasmanians would, like the Andamanese, be the remnants of a primitive stock from which the other Melanesians have sprung.'"

(No date) 1890 Tasmanians

"Regarding the hair: Barnard Davis (Journ. Anth. Inst. vol. ii., p. 100) speaks of the delicate ribbon-like hair of the Tasmanians and Andaman islanders, and on the same page he states: 'The Tasmanian hair and that of the Mincopies [Andamans] is the same.' The method of wearing the hair by the male Tasmanians resembles very much that of some very decided Papuans, like the natives of Lepers Island, as shown in Tylor's Anthropology (p. 239). Here then might be a link between the Tasmanians and Papuans, but this is mere custom, and from the following comparative study of the hair of Tasmanians, Australians, Andamanese, and Papuans, for which I am indebted to Dr. Sydney J. Hickson, it will be seen that in the characteristics of the hair the Tasmanian is more nearly allied to the Andamanese than any other race."

1: Roth--221-222 (No date) 1890 Tasmanians
116, 144

"Dr. Hickson states: 'The hair of the Tasmanians is of a light golden-brown colour, curly, and very flat in transverse section. Comparing it with the hair of other races, I find that it is lighter in colour than the hair of the Andamanese, which is of a rich brown colour; of the Papuans of the South Coast, which is of a dark-brown to almost black colour; or of the Australians, which is quite black.

'The curliness of the hair of the Tasmanians is less than that of any of the Papuans or Andamanese, but more than that of the Australians. Thus the average diameter of the curl of the Andamanese is 2 mm., of the Papuan 3mm., of the Tasmanian 5 mm., but in the curliest hair of the Australians the curls are 10 mm. in diameter, and the average must be nearly 15 mm. [222]

'As to flatness. The hairs of the Tasmanian and Andamanese are much flatter than those of the Australian and Papuan. The hair of the Papuan is flatter than that of the Australian, but is remarkably round for a curly-headed race. This applies only to the Papuans of the South Coast. The hair of the Papuans investigated by Pruner Bey seems to have been much flatter. The hair of the Tasmanians is finer than the hair of the Papuans and Australians, but not so fine as the hair of the Andamanese.'

It will be noted Dr. Hickson does not say, like B. Davis, that the hair of the Tasmanian and Andamanese is the same, but his examination shows how closely similar the two hairs are."

(No date) 1890 Tasmanians

"As to Language: Dr. Fr. Müller (iv. p. 39) says: 'The language of the Andamans shows no affinity either with the Papuan languages or the idioms of the Nicobar islanders, or with the language of any of the island inhabitants of the Indian Ocean. We must acknowledge it as quite a peculiar isolated idiom; . . . in construction it belongs to the agglutinating languages.' . . According to A. J. Ellis (Trans. Philol. Soc. 1882-84, p. 48), 'It will be observed the South Andaman language is very rich in vowel sounds, but is totally deficient in the hisses f, th, s, sh, and the corresponding buzzes v, dh, z, zh.' Further on he tells us (p. 51): 'The word construction is twofold, that is, they have affixes and prefixes to the root of a grammatical nature. The general principle of word construction is agglutination pure and simple.'

On turning to the chapter on Tasmanian language we find that it is agglutinating with suffixes, and apparently also with prefixes, in its word construction, and wanting in those hisses and buzzes similarly wanting among the Andamans. As to any particular idiom there appears to be none distinguishable. From this it will be seen that the Tasmanian language is not only distinctly non-Papuan, but that it has Andamanese affinities.

I am unable to give any examples of noun words in common use by both, but when dealing with races so widely separated by time and space such absence of evidence is to be expected."

1: Roth--222-223 (No date) 1890 Tasmanians
116, 144, 197

"In vocabularies of races thus separated by space, and time, a few words will always be found which have a like meaning. Thus Taylor, in his New Zealand, gives a list of Maori words which are similar to the Greek, and E. M. Curr, in his Australian Race, bases a considerable portion of his theory of a common origin between the Australians and the African negroes on a few words common to both these races. Such evidence by itself is quite valueless. In his remarks on the etymology [223] of the word kava, for which Diaz proposes the analogous word cauím, Mr. E. B. Tylor gives a good example of the fallaciousness of resting on such evidence. He says: 'To show how easily such accidental coincidences as that of kava or cauím may be found, a German root may be pointed out for both, looking as suitable, as though it were a real one, kauen, to chew' (Researches, 3rd ed. 1878, p. 180)."

"There is, however, this much to be said, as an apology for not finding words common to both the Tasmanian and Andamanese, namely, that among the Tasmanians themselves there was occasionally the greatest diversity among the tribes as to the name of any common object; thus we find in Milligan the following differences:

	Oyster Bay to Pitwater.	Mount Royal and S. Tasmania.	N. W. and Western Tasmania.
Fire	Tonna	Ngune	Winnaleah
Eye	Mongtena	Nubré	
Frog	Rallah	Tattounepuyna	Lora
Grass	Rouninna	Nemoné	Probluah
Gum-tree	Lottah	Moonah	Loyke

In the use of the pronouns we have but a slender means for making a comparison. We just know that the Tasmanians had them, and that is about all, and we may perhaps

hazard the following comparison with the Andamanese:

Tasmanian.		Andamanese.	
Pers. Pron.		Poss. Pron.	
1st pers. sing.	mi-na	Sing. di-a	Plur. m-etat
2nd pers. sing.	ni-na	n-ia	n-etat
3rd pers. sing.	(narra)	l-ia	l-ontat

It is curious that the singular case suffix among the Andamanese is -da, while the Tasmanians used the syllable -na for the same purpose."

"...Barnard Davis calls attention to the fact in his Supplement to Thesaurus, Cran. (p. 68), that the Andamanese carried the jawbones of deceased relatives hanging at their necks, the same as the Tasmanians, though slung differently, and warns his readers against finding relationships between distant races based on such slender evidence as that of similarity of custom. In this respect he is quite right. In his work on the Andamanese Mr. Man, misled (pp. 82 and 192) by a misstatement of Calder that the Tasmanians were unacquainted [224] with the art of producing fire, and also by apparent analogous customs found in both races, appears to think there existed some relationship between the Tasmanians and the Andamanese; but similar customs such as smearing the hair with red ochre and grease, the violent dancing and vociferous singing, and hunting as a chief amusement, are customs too widely distributed among savages and barbaric peoples in general to bear any special significance in a comparative study. As examples in this respect, we find that quite distinct races in various parts of the world follow the custom of couvade, marriage by capture, circumcision, and cannibalism. The erection of stone circles is found both in Europe and America. The custom of trading without actually meeting or speaking exists among the Veddahs, also on the Niger (Landers' Journ. Lond. 1832, iii. 161-163), and also among the Kubus in Sumatra (H.O. Forbes' Wanderings, London, 1886); the use of different languages by the sexes was found among

the Caribs and among the Mandingoes (F. Moore's Travels, London, 1738, p. 40); and finally, but not least prominent, we have an almost identical custom in the use of the bustle, which, only lately introduced among our countrywomen, has been in use for many years among the Fantee females (Hutton's Voyage, London, 1821, p. 93)."

1: Roth--224 (No date) 1890 Tasmanians
116, 144

"To come, then, to the end of the question before us, it is, I am inclined to think, quite impossible to define exactly the race to which the Tasmanians were most closely allied. The task would have been no easy one were these savages still living; but now that they have been killed off the face of the earth, the difficulties of the problem are increased. The above comparison of their physical and mental characteristics with those of other races which appear to have close similarities, tends to the conclusion that the Tasmanians were more closely related to the Andaman Islanders than to any other race. At the same time, while there is no pretension at finality in the solution of the question, still I am inclined to think it will be difficult, until we get more knowledge on the subject, to come to any other conclusion."